truth of all truths : " *The Infinite alone is Bliss. There is no Bliss in the finite. Where the Infinite is seen and heard, nothing else can be seen and heard.*"

Theirs was the meditation and communion, which was a God-ward attitude of the soul to receive influences from spiritual fountains of power—an attitude which was a certain openness and receptivity, whereby every sense and every faculty became an inlet from the gulf-stream of Divine Life—an attitude of sensitiveness to every touch of the Spirit—an attitude in which they never thought of *getting* anything but were only conscious of *becoming* something, their beings being exalted, and their natures enlarged.

Theirs was the worship and adoration^ which baptised them in the holy waters of repentance, fed them on divine bread, made them see, hear and touch divinity in all objects, recognise divine science in all knowledge, walk with a Divine Friend, rejoice ever in a Father's sweet and ever-present Reality, and above all to see Him in all things and all things in Him.

Theirs* was the worship and adoration which even when they were absorbed in multifarious engagements and arduous struggles made them realise an

inseparable spirit-
union with the Supreme Being by attuning
their will to His,
which, even when their life was flung into
the most stirring
activity or the sorest trial, made their
union with Him know
no disunion, their association with Him
know no dissociation,
their affiliation with Him know no
disaffiliation.
Theirs was the worship and adoration
which culminated
in a life of absolute identification with
Brahman, a life not
only under His eye, not alon,e in divine
companionship,
not merely in unswerving devotion and
unreserved dedication
to Him. but a life in Him, in-dwelt and
encompassed by
Him in His Bosom.
Theirs was the worship and adoration
which envisaged
the throb of love, the looking up in
admiration and the vow